supporters and some parts of it are usually accepted as substantiated.

Wang Mang stimulated the study of the Confucian canon—even though he may have modified it. He built dormitories for thousands of students and encouraged education. He paid marked honors to Confucius—repairing his temple, granting him a posthumous title, and ennobling one of his descendants. All this lie may have done to obtain the support of the powerful Confucian scholar class.

So complete a reorganization as that effected by Wang Mang inevitably met serious opposition. The wealthy and the powerful were, of course, almost all against it. The law against the purchase and sale of land and slaves had to be repealed at the end of three years, although a later decree penalized slave-owners with heavy taxes. Insurrections broke out, greatly to the distress and perhaps somewhat to the surprise of Wang Mang. He seems to have believed that if he could introduce proper institutions peace would reign in the world. He was puzzled when his innovations were followed by more rather than less disorder. Although now well along in his sixties, he continued to work long hours in the attempt to devise new and less unsuccessful measures and gave himself almost no sleep. The members of the Liu family, taking advantage of the general unrest, raised their standard against the usurper. Wang Mang aroused their ire still further by destroying the Han ancestral shrines. Other malcontents gathered into bands of brigands, some of whom, called the Red Eyebrows, became very formidable. Incidentally, these Red Eyebrows seem to have been one of those organizations which, often secret and possessing religious features,

frequently through the centuries have had in China an important part in fomenting and leading revolts. Subject peoples on the frontier took the opportunity offered by the weakness of the Empire to throw off the Chinese yoke. Although, in the earlier years of his rule, Wang Mang had vigorously maintained Chinese prestige in the far Northwest, the Hsiung Nu now caused him anxiety by overrunning some of the northern provinces, and Chinese outposts in the Tarim basin had to be abandoned. In the South, what is now Tongking refused to acknowledge his rule and many adherents of the Han took refuge there. Rebellion led by the Lius finally